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**SYNTACTIC DEVICES USED IN THE WORK “QISASI RABGHUZI”**

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**ABOUT ARTICLE**

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**Abstract:** This article deals with the analysis of sample citations from viewpoint of the syntactic styles as “iqtibas” and “baroat-i istihlol” given in ayats and khadis of the Quran in the fiction “Qisasi Rabguzi” being primarily in Turkish language on the basis of Islamic sources.

**INTRODUCTION**

The cultural values and spiritual heritage of the Uzbek people have served as a powerful source of spirituality for the peoples of the East for thousands of years. In-depth study, deep understanding and popularization of the works of our great ancestors, which are considered the spiritual property of all humanity, as well as their invaluable contribution to the development of the world civilization, are becoming important in the current globalization process. One of such works is “Qisasi Rabguzi” written by our great ancestor Nasiruddin Burhanuddin Rabguzi, written in the ancient Turkish language in the northern Khorezm region in the 13th - 14th centuries. This work, written on the basis of Islamic sources, skillfully uses many Arabic words, phrases and sentences.

**MAIN PART**

Researching the syntactic features of Arabisms present in the works created by our ancestors in Turkic in the Middle Ages is of great importance in elucidating the characteristics of the language of that time. Language is a social phenomenon with a very complex structure, and interrelated stages of the language structure are distinguished based on the systems of language units that form its basis. The system

of units specific to these stages is studied in the fields of linguistics such as phonology, lexicon, morphology, syntax and methodology [7; 8].

In particular, syntax is the syntactic level, which is the highest level of the language system, and the doctrine of this level.

The subject of the study of syntax is the mutual grammatical and meaningful relations of the sentence and the word forms that make it up, as well as the means that create these relations [3: 4].

Quotation is one of the syntactic tools used in the work "Qisasi Rabguzi".

In the East, the use of Quranic verses and hadiths is considered a quotation. An important factor in the emergence and development of the quotation is the fact that the holy Quran and the hadith of Prophet Muhammad became an integral part of the society's spirituality, were ingrained in people's minds and were used as a program in all areas of daily life.

Reading and memorizing the Quran has been obligatory for Muslims since the early days of Islam. It was customary for every enlightened person to refer to the Quran and hadith in both social and political spheres and to use it effectively, as well as to embellish the word with verses of the Quran and hadiths.

The word اقتباس (quotation) is derived from the root qbs from افتعال (VIII; infinitive form). Meanings: 1) acquisition; 2) appropriation; 3) link, quote.

This word, which means "to acquire knowledge", is the name of the art of quoting verses of the Quran and hadiths of the Prophet in poetry or expressing their content in poetry. The poets of the Muslim countries widely used this method and cited verses and hadiths in their lyrical and lyric-epic works [8: 60-61].

In the Arab age, texts from the Quran and hadith with a slight change are quoted. In adult science, a quote is defined as:

الإقتباس تضمين النثر أو الشعر شيئاً من القرآن الكريم أو الحديث الشريف من غير دلالة على أنه منهما و يجوز أن يغير في الأثر المقتبس قليلاً.

That is: Quoting is quoting something from the Holy Quran or Hadith in prose or poetry without indicating where it was taken from. It may have been slightly modified [6: 141;1: 270].

Quotations are divided into two types according to their meaning:

1. A quote that preserves the original meaning of verses and hadiths.

2. A quote that changes the meaning of verses and hadiths [6: 141].

The quote is interpreted by some novice scholars as follows: “The art of iqtibas - quoting... Quranic verses, either partially or completely from the hadith, without any change, exactly quoting...” [2: 25; 5: 142]. In the work “Qisasi Rabghuzi” verses of the Quran and hadiths were used effectively.

The work traditionally begins with the phrase “بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ”, i.e. basmala, and continues with a Turkic praise. The first quote is from verse 70 of Surah Isra in the praise section of the work: “Sonsiz hamdu sanolar va saqishsiz ko’p shukrlar ul Tangriga kim jalla jalaluhu kim qudrati birla bizni odam yaratdi, yilqi qora yaratmadi [5: 1v/3; 4]. وَقَدْ كَرَّمْنَا بَنِي آدَمَ (We have honored the sons of Adam... [4: 17/70 ]). It can be seen that in this verse, the original meaning of the quote is preserved, but it is given in part. Part of verse 128 of Surah Tawba is quoted in the Naat section of the Prophet (s.a.w.) and a Turkic explanation is given.

For example: “Andin so’ng qadim ehsoni birlan [5: 1v/8], biz za’iflarg’a Muhammad Mustafu sollallohu alayhi vasallamni payg’ambar izti. لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ (Verily, there has come unto you a Messenger (Muhammad SAW) from amongst yourselves (i.e. whom you know well). [4,9/128]. Ya’ni, munglug’larni Muhammad Mustafog’a ummat qildi [5: 1v/9])”.

In this example, the verse is partially removed and the meaning of the quote is preserved. Sometimes the quotations from the verses are given in the Turkic language by skillfully giving them an artistic form.

In particular, the part of the verse where the attributes of the Prophet are mentioned can be a clear proof of our opinion. This part begins with: “Durud va tahiyyat, salovat va solaat, ul ko’ni so’zhluk... [5: 1v/13]” and continues with verse: لِأَيِّلَافِ قُرَيْشٍ (For the accustomed security of the Quraysh ! [4: 106/1]). There is an indication here that the Prophet is a descendant of the Quraysh tribe.

Here, the verse is quoted in full, and the meaning of the quote has changed.

It can be seen that the work has made extensive and effective use of quotations. In the part of the work dedicated to Adam, as in the above example, important Arabic words and sentences are skillfully used in harmony with the verses. This situation served to make religious beliefs to be understandable for the people.

Also, in the application of hadiths, just like the verses of the Quran, sometimes with explanations in Turkic language, and sometimes only the Arabic form of the hadiths is quoted. For example:

[5: 5v/12] قال النبي عليه السلام: من أراد أن ينظر عجائب الدنيا فلينظر إلى قصة آدم عليه السلام

That is: The Prophet, peace be upon him, said: Anyone who wants to see the wonders of the world should look at the story of Adam, peace be upon him.

In this example, the quote is given in full. It came after the opinion in Turkic language and performed the task of confirming it. Such situations occur frequently in the work. In the work, the conclusion of the opinion in the Turkic language is proved by the quotations with the effective use of the verses. For example: "...Anda kezin jon ko'kuzinga keldi, oshuqti ko'pg'ali ug'radi, qo'pa bilmadi. (That is: After that, the soul came to (Adam's) chest, he hastened to get up, he could not stand). Ul yo'ldin Mavlo ta'olo qavluhu خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ (Man is created of haste [ 21/37]).

The human habit of haste was confirmed by a partial quote from verse 37 of Surah Anbiyya. Another one of the syntactic tools used in the work is baroat-i istihlol.

About this term, Atiya ibn Muhammad Salim (1420 AD) says that it is actually "istihlal" - the raising of the voice, because people raise their voices when they see the new moon, it is called "hilal". According to Atoullah Husayni, baroat means "to excel", istihlal means "to see the new moon".

In the dictionary: (بِرْعٍ - بَرَعٌ) بِرْعٌ derived from the root of برع - the action name of the verb "to be skillful, to be a master, to be eloquent", meaning - "to be skillful, to be a master, to be eloquent" or "skill, mastery, eloquence".

استهلال - Arabic) يَسْتَهَلُّ (استهَلَ is the verb name of the verb "to begin", meaning - "to begin, enter".

So, baraatul-istihlal means "skill in the beginning"[7: 114-115]. Speaking has a purpose. If the speaker begins his speech in accordance with this purpose, he is considered to have used baroat-i istihlol.

It is emphasized that the purpose of this type of syntactic tool in the Arabic language is not directly stated, but expressed through subtle hints [7: 114-115]. Atoullah Husayniy says about baroat-i istihlol:

"Baroat-i istihlol" is the beginning of the word is made suitable for the purpose by pointing to the purpose [1: 252].

According to all scientiests of balagat, if the book begins with baroat-i istihlol, it is considered the best introduction [7: 115]. Baroat-i istihlol shows the subject in the preface of the books and to cite other works related to this subject. If the author puts his name at the beginning of the book, this is also a part of this art [1: 252-253].

This syntactic device is also widely used in the work “Qisasi Rabguzi”, and we can find it in the following cases:

1. At the beginning of the book, refer to its purpose.

In the introduction of the work, the author uses *baroat-i istihlol* by expressing his purpose in Turkic.

“...Munda maqsud payg‘ambarlar qissasi erdi, valekin Odamdin burunroq yaratilg‘an bor uchun andin boshlasak foydasi ortug‘roq bo‘lg‘ay, ul foydadan foyda ko‘rsalar yaxshiroq bo‘lg‘ay teb tartib uza yaratilg‘onlardin og‘oz qilduk. Izlagan bot topqay, eshitgan bot bilgay teb “Qisasi Rabg‘uziy” ot berduk [5: 3r/1-4].”

By using this syntactic device, the author indicates that the work is a story of the prophets.

2. The author of the book mentions his name at the beginning of the work.

At the beginning of the work, the author mentions his name as follows:

“...Rabot O‘g‘uzlug‘ Burhon o‘g‘li qozi Nosir sattarallohu a‘ybuhu va navvara qalbahu andog‘ aytur [5: 2r/19-20]”.

Information about the author of the work was revealed by using *baroat-i istihlol* is also used at the beginning of chapters. In the work, the author begins almost every story about the prophets with *baroat-i istihlol*.

In particular, the section “Qissai Nuh nabi alayhi-s-salam” of the work begins as follows:

“Ul...إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ (... I am to you from Him a clear warner [71/2]) teb qavminga pand bergan, فَقُلْتُ (Ask your Sustainer to forgive you your sins - for, verily, He is all-forgiving! [71/10]) teb munojot qilg‘an, kofirlar ilkinda arig‘ sunguklar sababindin, ... رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ... فَانجِنَاهُ وَمَنْ مَعَهُ (My Lord! Leave not one of the disbelievers on the earth! [71/26]), teb du‘o qilg‘an, يَا نُوحُ... فِي الْفُلِكِ (We saved him and those who were with him in the laden ship.[26/119]) tashrifi bo‘lg‘an, يَا نُوحُ... اهْبِطْ بِسَلَامٍ مِنَّا ( O Noah! Come down (from the Ark) with peace from Us.[11/48]) xil‘atini olg‘an, سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ (Peace be upon Noah, among all people [37/79]) yorliqni eshitgan Nuh nabi alayhi-s-salom [5: 22v/4-8].

As seen above, in the beginning of the story of Nuh alayhi-s-salam, there are quotes from Surahs Nuh, Shu'ara, Hud and Saffaat. All the quoted verses contain thoughts about Noah and his activities. These ideas are presented at the beginning of the story.

Baroat-i istihlol is used effectively in the beginning of the “Qissai Yusuf siddiq alayhi-s-salam” section of the work.

The story begins as follows: *Ul رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ* (... Father, I saw eleven planets, and the sun and the moon; I saw them prostrating themselves before me. [12/4]) *tushin ayg'an ul, otasindin... يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا* (... O my son, do not relate your vision to your brothers, lest they plot and scheme against you. ...[12/5]) *nasihatini eshitkan ul, qarindosh jafosing'a ilinib quzug'qa tushgan ul, quzuhdin chiqib o'n sekiz badal yarmoqg'a sotilg'an ul... اجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ ۗ إِنِّي حَفِيظٌ عَلَيْم* (Appoint me over the storehouses of the land. Indeed, I will be a knowing guardian [12/55]) *tep o'zini o'ggan, ul Misr tishilari balosing'a muftalo bo'lub... رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ* (“My Lord, prison is more desirable to me than what they call me to. Unless You turn their scheming away from me, I may yield to them, and become one of the ignorant.” [12/33]) *zindonida ixtiyor qilg'an, oxir vaqtinda... تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ* (Cause me to die a Muslim and join me with the righteous [12/101]) *tep mavlog'a yolvorg'an Yusuf yalavoch alayhi-s-salom [5: 65r/20]* .

In the beginning of this short story called “Ahsanu-l-Qisas”, the verses quoted from Surah Yusuf are considered baroat-i istihlol because they reflect the purpose of the short story.

## CONCLUSION

It should be emphasized that the widely used syntactic tools in the work “Qisasi Rabghuzi” are quotations and paraphrases. In the composition of poetic passages, many quotations are used, which are partially quoted from the verses and have preserved their meaning. In the composition of the stories, the partial and complete form and meaning of the quotation from the verses are more common.

In the quotes from hadiths, the author used the full form of the quote.

Baroat-i istihlol is used at the beginning of the work by referring to the purpose of its creation, and by mentioning the author's name in the introduction of the work, and at the beginning of almost every chapter on the prophets, quoting the verses indicating the purpose of the story.

In general, quotation and baraat-i istihlol were widely used as syntactic tools in the work and served the artistic maturity of the work.

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